CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Karonese in general arevery uphold the value of politeness, especially in culture which is conveyed through one of the ceremonies in Karonese, it is *Nganting Manuk*. *Nganting Manuk* is one of the important events in Karonese culture.

In the event of *NgantingManuk*, the value of politeness is very important, especially when speaking to *Kalimbubu*. *Kalimbubu* is one of important side to be respectedbyKaronese. When participating in the PPL program at*Desa Suka*the researcher got an *anding-andingen*especially for *Desa Suka* itselft.

This anding-andingen is *bagi belugun ku Suka , la ersimulih*. It can be find in Singarimbun's book. This *anding-andingen* has a meaning in pragmatic side. The meaning of this *anding – andingen* is the societies of Desa *Suka* are assumed people who have no ethics. The ethical value of *Desa Suka*is assumedby another villages has the difference ethicalwiththe other villages. Because ofthe parable is just for *Desa Suka* itself, the researcher is interested in examining the level of politeness of the *Desa Suka* when talking to other people at Karonese wedding ceremony. The researcheris interested in examining whether *Desa Suka* itself has the different stage of politeness with other villages or not. Beside that the researcher wants to make sure their politeness in the culture. The researcher took *Nganting Manuk* as material to examine because *Nganting Manuk* itselft isused to have polite way and sentences in the conversation. *Nganting manuk* is continuation program of*Mbah belo selambar*. In *Nganting Manuk* there are some conversations with both of side.These conversations is controlled by *Anak Beru* from both

of side. The researcher wants to see how *Anak Beru* use their polite sentences and apply it in their conversations while doing culture in wedding of Karonese. Talking about conversation in general as usual before the conversations begin with the bride's two parties, there is a tradition of Karonese, namely giving cigarettes and betel nut. For Karonese giving cigarettes and betel is a symbol of honor.

In the other side there are several things in *NgantingManuk* that will be discussed by people who are in the party,it talks about the dowry that will be accepted by the woman side. Is it true *Desa Suka* itself implement the tradition of giving cigarettes and betel nut such as other villages or not. In this case the researcher wants to see how the language usedby *Desa Suka* through the culture of *Nganting Manuk* in Karonese. In the event of *Nganting Manuk*, is it true *Desa Suka*pay attention with the politeness or not and also to make sure that parable is match with their behavior.

In addition, in the event of *Nganting Manuk*, it was also discussed about the results of the discussion in *Mbah belo selambar*, whether there was a change or not from the previous agreement. The researcher wants to know the ethics of *Desa Suka* when reviewing the agreement that has already done before in the event of *Mbah belo selambar*. For example Karonese itself is divided into two, namely karo gugung and karo jahe. In Karonese *Karo jahe*is called doesn't hasethical, whether*Desa Suka* itself is categorized as *Karo jahe*also or not. The previous program has been studied. However, there has never been anyone at *Desa Suka* itself who examined the level of politeness of the societies with the parables. Is there a difference with other villages or not.

Based on Bukit et all(2009) in their research, they found6 situations of politeness that is used in the Conversations Of Karonese Nganting Manuk Ceremony on 6th May 2009. They are:

Greeting, Thanking, Offering, Invitation, Apologizing and Leave-Taking. There are 3 types of politeness used in the Conversations of Karonese Nganting Manuk Ceremony. They are: Positive Politeness Strategy amounts to 23 conversations, Negative Politeness Strategy amounts to 13 conversations and Off-Record Strategy amounts to 3 conversations. There are 5 Politeness Maxims used in the Conversations of Karonese Nganting Manuk Ceremony. They are: Tact Maxim amounts to 4 conversations, Generosity Maxim amounts to 4 conversations, Approbation Maxim amounts to 6 conversations, Agreement Maxim amounts to 6 conversations and Modesty Maxim amounts to 3 conversations while Fatma Raudhah (2015) in her research about Mandailing Batak marriage found several politeness strategies, namely the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of consent and the maxim of sympathy. But the maxim most often spoken by the speaker is the maxim of humility. The reason for this maxim is most often used because the speaker tries to make communication more comfortable and closer to the listener and Yuyun Tiarawati (2015) found that Javanese people as a community spoke politely and subtly, while the Batak people as a community who spoke roughly then Sugini (2016) conclude the result that politeness strategies were conducted by the teacher in two modes verbally and non verbally. They were exploited to accomodate the skill transfer to the children with autism effectively. The autism condition of each child governed each teacher to select the types of the politeness in which bald on strategy dominated the exploitation , followed by positive and negative politeness beside that Putri Ramadhani (2014) found the politeness strategies used were bald-on record strategy, positive politeness strategy and negative politeness strategy. Different strategies were performed by different gender; male dominantly used bald-on record strategy while female dominantly used positive politeness strategy. The realization of Javanese indirect speech acts used by female established an indirect

correlation to politeness strategies and the culture of "indirectness" in Javanese andSang Ayu

Isnu Maharani (2017) has already done the analysis of politeness is based on maxim proposes by

Leech. He proposed six types of politeness maxim. The discussion shows that themain character

use all types of maxim in their conversation. The most commonly used are approbation maxim

and agreement maxim.

1.2 The Problem ofThe Study

Problems is formulated in the following questions :

1. what kinds of politeness are mostly used at *Nganting Manuk* of Karonese at *Desa Suka* ?

2. what are the meaning conveyed by politeness used at *Nganting Manuk* ceremony of
   Karonese at *Desa Suka* ?

1.3 The Objective of The Study

      Based on the research problem above, this research is intended to achieve

objectives, they are :

1. to identify of politeness mostly used at *Nganting Manuk* in Karonese at *Desa Suka*.

2. to find out the meaning conveyed by politeness used at *Nganting Manuk* in Karonese at
   Desa Suka.

1.4 The Scope of the Study

      This research uses case study to collect and analyze data about particular cases relating to

the problems that concern to theresearcher,the researcheradopted politeness theory. There are

some theories about politeness such as theory of politeness proposed by Yule, theory of Brown

and Levinson and also theory of Leech. In this research , the researcher uses theory of politeness

proposed by Yule and also theory by Brown and Levinson. The researcher took the data from

wedding of Karoneseon Wednesday on September, 18 2018 at *Desa Suka, Jambur Lige* that made in video or doing interview with the people who understood about the culture of Karonese especially at *Nganting Manuk.* Based on Yule and Levinson there are 2 parts of politeness. There are classification of politeness and politeness strategies. Classification of politeness divide into 3, there are negative and positive politeness, self and other : say nothing, say something : off and on record. And politeness strategies itselft divided into 4 parts, there are bald on record, positive politeness, negative politeness, and off record (indirect).

1.5 The Significances of the Study

The results of this research are expected to give contribution to the theoretical and practical uses of language.

Theoretically

1. toenrichment new perspective in pragmatics theory especially about politeness at *Nganting Manuk.*

2. to add alternative in the research of pragmatics about *Nganting Manuk.*

Practically

1. to preserve Karonese's languange.

2. to preserve Karonese's culture particulary about *Nganting Manuk*.

3. to enrichment knowledge for the reader especially not Karonese.

CHAPTER II

REVIEW OF LITERATURE

2.1 Pragmatics

Pragmatics is defined as the study of what speakers mean. It means people communicate with more the literal meaning of words when they speak. Other aspects need to be considered such as the context and the intention of a speaker. The situational context helps to interpret the situation. It is also learn about utterance meaning, sentences which are used in communication,and also the study of meaning in language interaction between a speaker and a hearer.

According to Leech (1983: 15) stated that pragmatics is distinguished from semantics in being concerned with meaning in relation to a speech situation and He also (1983:36)states that pragmatics involves problem solving both from the speaker's point of view and from the hearer's point of view. The problem of speaker's point of view is how to produce an utterance which will make the result.The wider definition comes from Yule (1996: 3) that states that pragmatics is the study ofspeaker meaning which is means it studies of the contextual meaning.The last definition is that pragmatics is the study of expression of relative distance. From all the explanations above,pragmatics means a study about the relationship between language, meaning andsituation.

2.2 Context

The interpretation of what m e speaker wanted to convey using particular words is often influenced by factors such as the listener's assumption or the context. Yule (1996: 21) states that context simply means the physical environment in which a word is used. A context can support a range of the meanings. When a form is used in a context, it eliminates the meaning possible to that context other than those the form can signal: the context eliminates from consideration the meanings possible to the form other than those the context can support beside that Asher (1994: 731) states context is one of those linguistic termswhich are constantly used in all kinds of context but never explained. It has therelationship with meaning and they are important in pragmatics while Mey (1993: 39-40) states that context is more than a matter of reference and of understanding what things are about. It gives a deeper meaning to utterances.

2.3 Politeness

It is possible to treat politeness as a fixed concept, as in the idea polite social behavior within a culture. It is also possible to specify a number of different general principles for being polite in social interaction within a particular culture. Politeness in an interaction, can then be defined as the means employed to show awareness of another person's face. In the process of interaction of course there are speaker and hearer or listener.

The speakers have to know the ways how they are speaking.Based on Wardhaugh(1998: 255) states that people have to make a choice of many different kinds: what they want to say, how they want to say it, and the specific sentence types, words,and sounds. Politeness is one of

the ways to employ the expression. To see how to use the politeness in their expression, the speakers can see the face of the hearer. Using politeness is also used to employ the refusal expression.They have to save the hearer's face because the refusal expression is one of dispreferred responses. Saving the hearer's face is important for the speaker because from the face the speaker will see the hearer's feeling,(Yule,1996: 60) state face is also called as self-image which face means the public self-image of person while Brown and Levinson (1987: 66) states that face is something that is emotionally invested, and that can be lost, maintained, or enhanced and must be constantly attended to in interaction.

2.4 The Classification of Politeness

2.4.1 Positive and Negative Face

The most relevant concept of politeness is the concept of face. Face means someone's public self-image. Every person has positive and negative face. There are two different acts that come with it. A person's negative face is the need to be independent, to have freedom of action, and not be be imposed on by others. The word negative here doesn't mean bad ,it's just the opposite pole from positive. A person's positive face is the need to be accepted even liked by others to be treated as a member of the same group and to know that his or her wants are shared by others. In simple terms, negative face is the need to be independent and positive face is the need to be connected.

A face saving act which is oriented to the person's negative face will tend to show deference emphasize the importance of the other's time or concerns and even include an apology for the imposition or interruption. This is also called negative politeness. A face saving act which is concerned with the person's positive face will tend to show solidarity, emphasize that both

speakers want the same thing, and that they have a common goal. This is also called positive politeness. It divides face into two types:

2.4.1.1.Positive face

The positive face is defined as the individual desire of a person that his/ her personality is appreciated by others. Furthermore, this includes the way a person wants to be perceived by his/ her social group. One example for positive face is the appreciation of individual achievements. For example a painter would, for instance, desire other people's appreciation of his/ her paintings.

2.4.1.2 Negative face

Negative face describes the basic personal rights of an individual, including his/ her personal freedom as well as freedom of action. One's negative face is a neglect of all factors which represent a threat towards individual rights. One popular example is the freedom of speech, which includes one's need not to be interrupted by others while speaking.

Yule (1996: 60) gives adefinition of politeness thatis an interaction toshow awareness of another person's face. From the interaction the speakers haveto respect for keeping their public self-image.

2.5 Politeness Strategies

There are four types of politeness strategiesdescribed by Brown and Levinson(1987:101). There are Bald On Record, Negative Politeness, Positive Politeness, and Bald Off Record (Indirect strategy).

2.5.1 Bald On Record

Bald on record Strategy do not attempt to minimize the threat to the hearer's face. This strategy is most often utilized by speakers who closely know their audience. With the bald on record strategy, there is a direct possibility that the audience will be shocked or embarrassed by strategy.

For example : A bald on record strategy might be to tell your sister to "Do the

dishes. It's your turn."

2.5.2 Positive Politeness strategy

Positive politeness which is strategy attempt to minimize the threat to the hearer's positive face. This strategy is most commonly used in situations where the audience knows each other fairly well. Quite often hedging and attempts to avoid conflict are used. Seeks to establish a positive relationship between parties, respects a person's need to be understood.

2.5.3 Negative Politeness strategy

Negative Politeness strategy which similar to Positive Politeness. It learns how someone wants to be respected, assume that people are in some way imposing on them for example say "I,m sorry to bother you but, I just wanted to ask if I could use one of those pens?" Making a request less infringing, such as "If you don't mind…." or "If it isn't much trouble…", and respects a person's right to act freely. In other words, deference. There is a greater use of indirect speech acts.

2.5.4 Bald Off Record (Indirect) strategies

Bald off record indirect strategies is a communicative act is done off-record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act.

Thus, if a speaker wants to do an something,but wants to avoid the responsibility for doing it, he can do it off record and leave it up the addressee to decide how to interpret it.

2.6 Implementation of Politeness

2.6.1 Face - threatening acts

According to Brown and Levinson, positive and negative face exist universally in human culture. In social interactions, face threatening acts are at times inevitable based on the terms of the conversation. A face threatening acts is an act that inherently damages the face of the speaker by acting in opposition to the wants and desires of the other. Most of these acts are verbal . However, they can also be conveyed in the characteristics of speech (such as tone , inflection) or in non- verbal forms of communication. At minimum, there must be at least one of the face threatening acts associated with an utterance. It is also possible to have multiple acts working within a single utterance.

2.6.1.1Negative Face

According to Brown and Levinson, negative face consists of two kinds, the first is damage to the hearer where an act that affirms or denies a future act of the hearer creates pressure on the hearer to either perform or not perform the act.Examples : orders, requests, suggestion , advice , reminders , or warnings. An act that expresses the speaker's sentiments of the hearer or the hearer's belongings. Examples : Expression of envy or admiration, or expression of strong negative emotion toward the hearer (e.g. anger, lust and ect). An act that expresses some positive future act of the speaker toward the hearer. In doing so, pressure has been put on the hearer to accept or reject the act and possibly incur a debt. Example : offers, and promises.

The second is called damage to the speaker, where an act that shows that the speaker in succumbing to the power of the hearer. For example expressing thanks, accepting a thank you or apology, excuses and cceptance of offers.

2.6.1.2. Positive Face

Positive fase is also consisting of two kinds, the first is damage to the hearer, where an act that expresses the speaker's negative assessment of the hearer's positive face or an element of his/her positive face. The speaker can display this dissapproval in two ways. Theapproach is for the speaker to directly or indirectly indicate that he dislikes some aspect of the hearer's possessions, desires or personal attributes..An act that expresses the speaker's indifference toward the hearer's positive face. The hearer might be embarrassed for or fear the speaker. Examples : excessively emotional expressions.

The second is damage to the speaker, for example, apologies : In this act, speaker is damaging his own face by admitting that he regrets one of his previous acts. The other examples are acceptance of a compliment and confessions.

2.6.2 Politeness Strategies

Politeness strategies are used to formulate messages in order to save the hearer's face when face-threatening acts are inevitable or desired. Brown and Levinson outline four main types of politeness strategies : bald on record, negative politeness , positive politeness , and bald off record (indirect).

2.6.2.1 Bald On Record

Bald on record strategies usually do not attempt to minimize the threat to the hearer's face , although there are ways that bald on record politeness can be used in trying to minimize

face threatening acts implicitly and outline various cases in which one might use the bald on record strategy, including :

1. great urgency or desperation : *watch out !*

2. little or no desire to maintain someone's face : *Don't forget to clean the blinds !*

3. offers : Leave it, I'ii clean up later : *eat !*

2.6.2.2 Positive Politeness

Positive politeness strategies seek to minimize the threat to the hearer's positive face. Positive politeness strategies used to make the hearer feel good about himself, his interests or possessions , and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some startegies of positive politeness include statements of friendship, solidarity, compliments , and the following examples from Brown and Levinson :

1. attend to hearer's interests , needs, wants, for example : You look sad. Can I do anything ?

2. use solidarity in – group identity markers for example : Heh, Lily, can you lend me a dollar ?

3. be optimistic, for example : I'll just come along , if you don't mind.

2.6.2.3 Negative Politeness

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of impisition on the hearer. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener,through distancing styles like apologies. Example from Brown and Levinson include :

1. be indirect, for example : Would you know where Sutomo Street is ?

2. be pesimistic, for example :You couldn't find your way to lending me a thousand dollars, could you ?

3. apologize, for example : I'm sorry ; it's a lot to ask , but can you lend me a thousand dollars ?

2.6.2.4 Bald Off Record (Indirect)

This strategy uses indirect languange and removes the speaker from the potential to be imposing. A speaker using the indirect strategy might merely say 'wow, it's getting cold in here" insinuating that it would be nice if the listener would get up and turn up the thermostat without directly asking the listener to do so. For example :

1. wow it's very hot here .

2. this room is so dirty.

2.7 Nganting Manuk

Nganting Manuk is an event held as a continuation of*Mbah belo selambar* to talk about the size of thedowry that must be accepted by the women and asking is there change of agreement in the first meeting or *Mbah belo selambar.Ngantuk Manuk* in Karonese's wedding involve two groups ,one from the bride's side and also one group from the bridegroom side. They are called as *Anak Beru. Nganting Manuk*itselft,there are many conversations between both of *Anak Beru*. The process of *Nganting Manuk* is handled by *Anak Beru* because the high position in this event is *Anak Beru*. In the process of *Nganting Manuk* sometimes one of *Anak Beru* for example *Bibi* of bride's side asking to the bridgeroom side to increase the size of the dowry anymore. Process of *Nganting Manuk*, there is bargain between both of *Anak Beru* in doing traditional culture. For this reason, there must be a shock from each party:

1. From the bride's side, they are *Sukut* (parent), *Sembuyak* : have same family name and also same parent, *Senina* : have same family name but different parent, *Sepemeren / Separibanen, Kalimbubu, Singalo per bibin*.

2. From the bridegroom side, they are *Sukut* (parent), *Sembuyak, Senina, Sepemeren / Separibanen, Kalimbubu* : brother of our mother,commonly it is called uncle, *Anak Beru* : people who have responsibility to provide menu in the party. *Anak beru* is sister of our father. Generally it is called auntie.

The old system in the past was held at night which is beginning with the main menu is chicken (*Manuk*) and it is cooked by *Anak Beru* with old corn pounded (*Cipera*). But nowadays*Nganting Manuk* not only can be hold in the evenings, along with the development of the period , *Nganting Manuk* itselft can be done in the morning before the party. In *Nganting Manuk*, there is a procedure that must be done at the first. Before breakfast or lunch or dinner depends to both of *Anak Beru*, the man will hand over souvenirs in the form such as *gulame* or often also referred to as *Dodol* or *Rires* (usually it depends on each region), and baluten food already exists.

At the event, there were six pieces of *Kampil persentabin* or it is called *kampil* in Karo, which are included smoking and eating the betel nuts. Before meeting or *Runggu* started in *Nganting Manuk*,five pieces of *Kampil* are delivered to the women and forwarded to *Sukut, Kalimbubu singalo bere- bere, Kalimbubu singalo perkempun, Singalo perbibin, Anak beru*. One piece was handed back by the woman to the man side to be forwarded to *Kalimbubu si ngalo ulu emas*.After smoking and chew the betel vine and ate *Manuk,* meeting can also be started.

2.8Wedding Ceremony

The Karonese as well as other tribes have a unique marriage procedure. However, in principle it is the same that is beginning with introductions, courtship, engagement, proposing marriage, ratification (marriage), and sacred ceremony. Marriage with Karonese is religious by adhering to an exogamy system, where a person must be mate with people from outside his area, with the exception of merga *Peranginangin and Sembiring*.The religious nature of marriage to the Karonese is seen, with the existence of marriage it does not only bind both mating parties, but also binds the whole family of both parties including the spirits of their ancestors. Thus, marriage is a birth and inner bond between a man and woman, including the whole and the spirits of his ancestors.

Prof. Dr. Hazairin, S.H. said the marriage event was divided into three series of magical acts, namely aimed at ensuring calm (kolte), happiness (welvaare), and fertility (vruchtbaarheid).

2.9.Previous Research

In this previous research, there are two studies that the researcher taken from graduating research politeness.

The first research isPoliteness StrategiesIn MandailingWedding Ceremony.Fatma Raudhah (2015) State Islamic University Of Padang Sidempuan. Her research was conducted by applying qualitative research design.It is qualitative research because it is related to the language use phenomena in society and the data were collected on the premises and supplemented by the understanding that was gained by being on location. This research took 5 native speakers of Mandailing as the subject of the study inMakkobar event. They are Mora, AnakBoru, Kahanggi, Suhut and Harajaon (King). The observation is faced to the activity done in Makkobarevent while recorded all the utterances produced by all thespeakers. A set of interview was conducted

to the headman of Mandailing called hatobangonadatto get the data on reason for using dominant type of politeness strategies.

The second research is Putri Ramadhani (2014) The objectives of this study were to identify types of politeness strategies to examine the differences of politeness patterns used by different gender and to see how the politeness strategies imply in the culture of "indirectness" a culture of Javanese who avoid being direct to utter something which were reflected in Javanese indirect speech acts in request. The approach used in this study are based on politeness theory of Brown & Levinson (1987); Baldon record, Positive, Negative, and Bald off Record. This study employed descriptive qualitative design. The data were the transcription of recorded observation and interview using audiovisual recorder in Javanese social interaction in doing business transaction at *PasarRebo*, a traditional market in Deli Serdang, North Sumatera and politeness strategies used were bald-on record strategy, positive politeness strategy and negative politeness strategy. Different strategies were performed by different gender; male dominantly used baldon record strategy while female dominantly used positive politeness strategy. The realization of Javanese indirect speech acts used by female established an indirect correlation to politeness strategies and the culture of indirectness in Javanese.

Beside that Bukit at all (2009) analyze the description of the Politeness in Karonese *Nganting Manuk* Ceremony by the data and analysis conclude that Politeness is one of the important factors in one's socialization and it is used to maintain the social value of the community, including in virtual-community. They found 6 situations of politeness that is used in the Conversations Of Karonese *Nganting Manuk* Ceremony on 6th May 2009. They are: Greeting, Thanking, Offering, Invitation, Apologizing and Leave-Taking. There are 3 types of politeness used in the Conversations of Karonese *Nganting Manuk*. They are: Positive Politeness

Strategy amounts to 23 conversations, Negative Politeness Strategy amounts to 13 conversations and Bald Off Record Strategy amounts to 3 conversations. There are 5 Politeness Maxims used in the Conversations of Karonese *Nganting Manuk*. They are: Tact Maxim amounts to 4 conversations, Generosity Maxim amounts to 4 conversations, Approbation Maxim amounts to 6 conversations, Agreement Maxim amounts to 6 conversations and Modesty Maxim amounts to 3 conversations. From all of the researches about politeness, the researcher wants to see the difference of politeness especially at *Nganting Manuk* focus at *Desa Suka*. There are many research about *Nganting Manuk* but there is no research before at Desa Suka about politeness so the researcher wants to know about their politeness in doing culture and also to prove is it true *Desa Suka* has not good attitude based on the parable about *Desa Suka*.
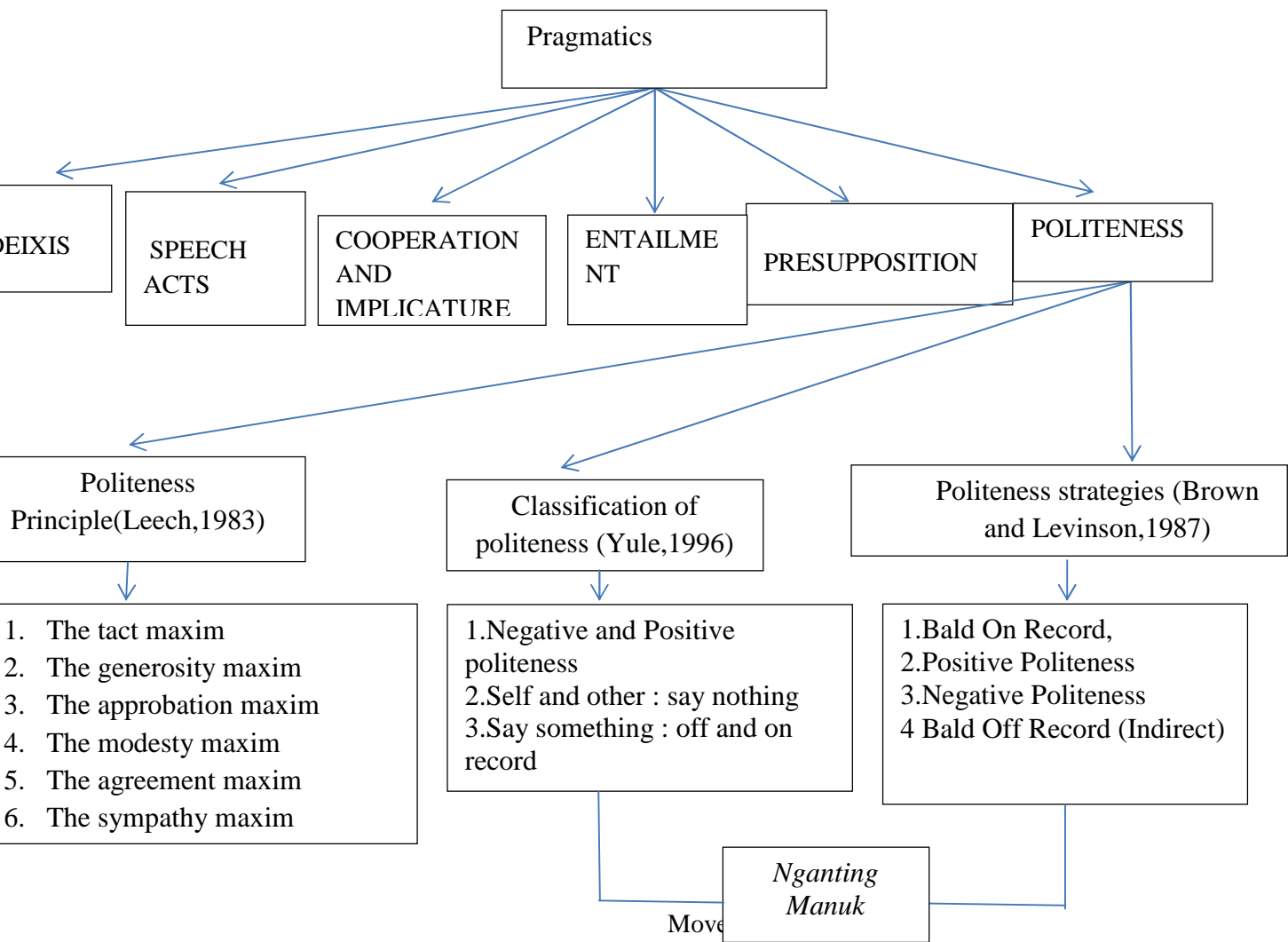
2.10. Conceptual Framework

Figure 1, Politeness In Conversation By Anak Beru At Nganting Manuk
(Tarigan Florentina,2019)

CHAPTER III

RESEARCH METHODOLOGY

3.1.Research Design

This research use descriptive qualitative and2graph with data analysis base on culture in wedding of Karonese.The researcherwill take some videos and editing all videos that has relation with culture in the wedding ceremony and analyzed the sentences in the videos then make conclusion according to data analysis.All of the videos will be analyzed it at the library also.The purpose of this research is to know what types of politeness used by the Karonese in the wedding and how they show their politeness to the other person in the party through the conversation.The research will be use descriptive qualitative research.

Descriptive qualitative research is method of inquiry employed in many different academic disciplines, traditionally in the social scientist, but also in market research and further context. It can be seen that the data are collected in the form of words or sentences. According to Judith Preissle in Cresswell, (1998 :24) state that qualitative research is a loosely clefined category of research designs or models, all of which elicit verbal, visual, tactile, olfactory, and gustatory data in the form of descriptive narratives like field notes, recordings, or other transcriptions from audio and videotapes and other written records and picture or films.

22

3.2. The Source of Data

The source of data is wedding ceremony of Jansen Tarigan with Evarita Br Ginting at *Desa Suka*.The data already taken from messages during *"Nganting Manuk"*celebration in wedding ceremony on Wednesday on September, 18 2018 at *Desa Suka, Jambur Lige*. There are some videos about *Nganting Manuk*especiallyin wedding for Karonese and the researcher will do library research also.

3.3. The Technique of Collecting Data

In collecting the data, there are some steps done as following study:

1. recording wedding culture at Desa Suka.

2. editing the recording of wedding ceremony only focus on utterance which is doing politeness.

3. doing interview with the people who understood about the culture exactly.

4. take some pictures and video as evidence to prove the data analysis.

3.4 The Technique of Analyzing of the Data

The procedures data are useful in analyzing the data, the writer deals the data, namely:

1. recording the data of wedding or doing interview with the people who understand about the culture of Karonese and transcribing the data of wedding or transcribing conversation in interview

2. identifying and classifying the data based on theory of pragmatics

3. analyzing the sentences based kind of politeness in the theory

4. giving the expalantion or context base on analyzing the sentences or in ther other word making naration about the data